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PROCEEDINGS.

On Monday evening, the 19th of November, 1866, a large and attentive audience gathered in the First Congregational church, to listen to an address by Rev. Joseph Edwin Roy, of Chicago, in commemoration of the Thirtieth Anniversary of the Settlement of Geneseo. The exercises were opened by appropriate devotional services, under the direction of the pastor, Rev. Harry Brickett.

MEMORIAL ADDRESS.

As the West, one-third of a century ago, was rapidly opening to emigration, the fearful question arose among thoughtful and patriotic Christians at the East: What shall be done to save that immense region of our country from Romanism, barbarism, and infidelity? The Papacy had early explored this vast domain, and had established its series of mission stations across the continent. Detroit, Sault Ste. Marie, Prairie du Chien, Kaskaskia and St. Louis were Catholic centers of occupation, from which the whole land was to be possessed. A tide of foreign and Catholic immigration was setting in. Then it was seen that the tendency of new settlements, without the restraints of established society, without the influence of education and of Christianity, would be to lower the tone of culture and of morality, and so to produce barbarism. Besides this, it was known than certain infidel leaders had their eye upon this open field, and hoped, as they actually made effort, to plant their skepticism here.

Thus, while the West was filling up, the forces of Gog and

Magog seemed to be mustering here for a defiant occupancy. It was a *crisis* of solemn import in our country. Our republicanism, which is based upon the virtue and intelligence of the people, was in jeopardy. But God met the crisis. He met it by that wondrous out-pouring of his Spirit, which resulted in those distinguished revivals of religion that swept over the eastern and middle States from 1830 to 1835. This was just as the flood of emigration was rising. Multitudes of those who had been converted were among the emigrants. Many were young men, who yet had their life-work before them, and a broad field for its development.

That revival was characterized doctrinally—not, as the one which had preceded it, by an exaltation of the sovereignty of God, but by an urging of the individual obligation of man. This was true, not simply in regard to the matter of personal salvation, but in regard to the whole sphere of religious life and influence. That revival made practical Christians. The great question was: "Lord, what wilt thou have *me* to do?" In the travail of that revival the two great reforms of Temperance and Anti-Slavery had their birth. Then the schemes of organic benevolence, that had grown out of the preceding revival period of 1787, took on new life and vigor. Especially did the work of home and of foreign missions receive new impetus. New zeal was awakened for the conversion of Jews, Romanists, and other foreign immigrants, and particularly of our own native population. This state of mind, taken in connection with the rapid opening of the West, revived in many Christian minds the prayerful inquiry: Where can I *go*, to make my life tell the most for my Redeemer, for my country?

Just then God answered that prayer, and solved the problem of the destiny of the West, by turning thither many young Christian families and colonies, a vast population, to plant churches and schools, to organize society upon the gospel basis, to extend that Christian civilization which is the support of our republicanism. Many came with a purpose to accomplish moral and religious results, as much so as did the original Pilgrims; while others, coming more from personal motives, did not know, till they had entered upon their allotted work, what God had determined for them to do. Many a man

of those immigrants did not know the plan for which God had girded him, until he found himself away from the society where he had nothing to do, and in a community where his influence was eminent and superior. Two or three of these Christian households, or even one, were enough to form the nucleus of a Christian society—the leaven of a community. In my pilgrimage through the West I have been surprised to find how many of the influential men of our churches were converted at the East during that revival era. We find them almost every where.

As examples of this influence, organized into colonies, we have Marietta, Oberlin, Olivet, Galesburg, Princeton, Grinnell, and many others of less extensive combination. These became the centers of organizing power, the result of which has been that our western States are to-day practically Puritan in civil administration, in prevailing sympathy and influence. Thus God has saved the West from false Christ and anti-Christ; so that, in spite of the immense immigration of foreign papists and infidels, a larger proportion of the people of our country are in connection with evangelical churches than before this tide of population set in. By this Christianizing process the West has been saved to the cause of our country. Thus its people had been prepared for the rude shock of treason, having been dissociated from the hordes of traitors, who had counted on local interest and consanguinity as motives that would overmaster loyalty. The West, Christianized, has preserved the national life.

In connection with this grand providential development was the planting of this colony, with its enfolded church and school. Bergen and its vicinity, in New York, had shared, in an unusual degree, the blessing of that revival period. In 1831 several neighboring pastors united in holding at that place a series of meetings, which resulted in bringing almost the whole community into the church. After that, under the Rev. John T. Avery, who was just then starting upon his career as an evangelist, powerful revivals were enjoyed in this and the contiguous places of Riga, Le Roy, and Stone Church, the church in Bergen receiving some sixty or seventy addi-

tions. In the glow of this revival was developed the idea and the plan of our colony. Some of the brethren were moved, as Gov. Bradford tells us the Pilgrims were, "by a great hope and inward zeal of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing of the gospel of the kingdom of Christ in those remote parts of the world; *yea, though they should be but as stepping-stones unto others* for the performing of so great a work." It would be extremely interesting if we could reproduce the scene of those early, prayerful consultations,—the brethren, with their pastor, Rev. Jairus Wilcox, planning, like Abraham, and for the same purpose, the extension of the kingdom of God, to go out into a distant country, they knew not where, and with the courage of the explorers of Canaan, who said: "Let us go up at once and possess it, for we are well able to overcome it." The uppermost thought with them was not of bettering their worldly condition, but of doing good. Deacon Ward writes me of that period: "Many Christians felt that they ought to do more for the spread of the blessed gospel. It was our special object to plant the institutions of religion and of education." When Mr. Stewart returned from one of those consultations at the house of Elisha Cone, where were also assembled Jairus Wilcox, J. C. Ward, Reuben Cone, Harry Manville, and Cromwell K. Bartlett — the eight men having their supper furnished them by the child colonist, Clara, six years of age—he inquired of his eldest son if he did not think it would be a good thing to go out West, as missionaries.

The idea of the colony originated with Rev. J. Wilcox and J. C. Ward. The others having the West in mind, readily fell in with this scheme. Messrs. Bartlett, Ward and Stewart were appointed an exploring committee, being instructed to fix upon a site for a village, and to lay off the same into lots, which should be sold when purchasers might be found of *good character and business*, the avails to be applied to a high school.

Arriving at Chicago in June, 1836, they met Judge (afterward Governor) Ford, who advised them to strike for this tract of land, which they did without delay. At Brandenburg's they found Mr. James M. Allen, who assisted them in

locating the site of the colony, where now stands this thriving young city. They bought this section of land at one dollar and a quarter per acre, selected the best part of it for the village plat of forty acres, set apart the cemetery, a block for the school and the church, the beautiful public square, and "the gospel lot," which has just received its commodious parsonage. At first the plan and the practice was to give every respectable man a village lot, if he would build upon it. The committee returned and made report to the proprietors, who determined to make the removal that fall.

But, as the Pilgrims came to this New World as an organized church, so our colonists preferred to covenant with God and with one another before going forth; and so, in the Stone Church, on the 13th of September, 1836, they were, by ecclesiastical council, organized a self-governing band of disciples to go out and become a church in the wilderness. Rev. Messrs. Wilcox, Hull and Bridgman acted in the council. The two Messrs. Cone, C. K. Bartlett, J. C. Ward, and Harry Manville, with their wives and the three children, Mary E. and Amanda E. Bartlett, and Harriet Cone, constituted the church of thirteen members. Elisha Cone and J. C. Ward were chosen and ordained as deacons. A sermon was preached from that beautifully appropriate text: "*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*" A solemn address was delivered to the church, and another to the deacons.

Three days later, on the 17th of September, five families of the colony—those of the two Cones, the two Bartletts, and R. R. Stewart — numbering forty persons, in their own wagons, entered upon the journey. The families of Mr. Ward and Mr. Manville remained behind, to follow on the next spring. The route of the company was across Canada, Southern Michigan and Northern Indiana, *via* Princeton, Illinois. The journey required *nine weeks.* Near Ypsilanti, Michigan, the roads were so bad that they made only seven miles in six days, their wagon boxes sometimes dipping mud. The stage coach, keeping them company for a time, was once upset in their sight, plunging a woman and her child out of sight, while the other passengers, on foot, were literally carrying the

mythical rail. In Illinois they report that they got *sloughed* many times. They kept the Sabbath all the way, attending church where they found it, and holding their own worship, along with the read sermon, when they did not find public service. In Canada, while they were attending church, there was a horse race immediately in front of the sanctuary. One of the horses, bolting, threw his rider against a grave-stone in the grave-yard, and killed him before their eyes. There was only one exception to their sanctifying the Lord's day, when two of the families, the Bartletts, pushed on, one Sabbath, only to meet with disaster, and soon to be overtaken by the remnant of the company!

That Fall was not so pleasant as this has been; but was wet, cold and stormy. Says one of the colonists: "It was after suffering incredible hardships by mud and storm, and snow and cold, that we arrived upon the chosen site, just two months after the departure, on the 19th of November;" and this is the day, my friends, which the remnant of the colony, and those who have come after them, join in celebrating. It is but an act of piety thus to recognize the wisdom and the goodness of God in initiating this movement, and to recount the many blessings with which he has crowned it. It is but a filial duty to commemorate the beginnings of so good a work, undertaken by godly parents for Christ and his church, and in behalf of children and children's children.

Let us in imagination set ourselves back to the 19th day of November, 1836, and, from the ridge on the south, look in upon the freshly arrived colony. It is a wide, broad prairie, not in the bloom of spring, but in that sombre brown of the autumn, so desolate and drear. The wild fowls and the prairie wolf have scarcely had their right of occupancy questioned. As far as the eye can reach, no human habitation is visible, except the canvas-covered wagons of the colony, huddled under the edge of the grove. The music of the waterfall upon the stream, which waits to take to itself the name of the projected village, is a promise of lumber and of bread. On the west, twenty-five miles, is the fort on Rock Island, with the small settlement about it. On the south the little colony of Andover and Wethersfield are just taking possession of their

territory, while at Henderson Grove, forty miles away, is an old Sucker settlement, with the Galesburg colony hovering under the border of its forest in the famous "log city." On the east is the village of Princeton, settled in 1831, by a colony from Northampton, Massachusetts. On the north three families are just settled on Rock River, where Lyndon is to be. Here and there is the solitary family of Brandenburg, of Gordon, on Green River, of Crook and Seeley, at the Prophetstown. But all of these are only like the solitary ships upon the undulating ocean of the prairie.

But our colony must have shelter for the winter. They live in their wagons while preparing their cabins. A rude log house is laid up on the edge of the grove south. In it three families find a home. At night, from the adjoining hill, the opening shakes of the roof, *nailed* on, instead of being bound down by timbers, make the cabin resemble a lighted lantern. Then, in the teeth of winter another is built for the Cones, where now stands the house of Lyman Snow, and another for Mr. Stewart — the same which, with its leather latch-string, served for so many years, and on the same site, as the Geneseo House—now displaced by the elegant hotel, which can accommodate its one hundred guests. Elisha Stewart, as he draws out upon the prairie the first log for that cabin, freezes his face. It was in February of that winter, when occurred that sudden and dreadful change of the weather, when many people perished, when travelers cut open their horses to find shelter and warmth—when, as at Galesburg, hogs froze into their tracks. At that time Reuben Cone and Elisha Stewart were at French's Grove, to get three tons of pork for the colony—not afraid of trichinæ then! While there, men come in from Indian Creek, badly frozen. Deacon Cone, while out looking for his cows, freezes his feet; and Reuben, at another time, is frozen to insensibility, and almost to unconsciousness. The colony goes down to Egypt, to buy corn, that is to Henderson Grove, though they say the Suckers did not put their money back into the mouth of the sacks. Their principal living is corn bread and pork. For three years they go to Andover for post-office accommodation—a subordination now reversed. To Andover they draw logs to be sawed for building purposes.

In the winter of 1836 and 1837, Mr. James M. Allen goes to Vandalia and secures a separate organization of Henry county—it having before that been attached to Knox. At the first county election, held in June, 1837, only *thirty-seven* votes are polled; the vote is now five thousand. In the Spring Mr. Rufus Hubbard, who, emigrating from Bergen the same year with the colony, had settled in Adams county, Illinois, comes up and builds a hewed log house, the best in town, where now stands Wells and Bidwell's store, though he does not bring up his family till the fall of the year. In June, Messrs. Ward and Manville bring on their families, twelve members in all, and find quarters in Mr. Hubbard's cabin. The land is divided into parcels and drawn by lot, in proportion to the amount of money put in. Then comes the task of subduing and fencing the prairie. The people are poor. The expense of removal and new country life exhaust their limited funds. Distance from market keeps prices down, so that for several years corn is worth only ten or twelve cents a bushel; wheat, thirty to fifty; pork, a dollar and a half per hundred; and cows, ten or twelve dollars each. This is also the period of the great financial crash of 1837 and 1838. Yet, struggling with adversity, the community advances. Other families, of like sympathy, are drawn in, and they deserve almost equal credit with the original settlers. Some of these were the households of Marcus B. Osborne, Lyman Snow, Philo Ward, Enos Pomeroy, Mr. Gilmore and Mr. Richards. The town grows but slowly, and for several years before the railroad comes along, it is nearly at a stand-still as to its external progress. But that great thoroughfare brings the place out into the world, gives it new life, makes it a commercial center with four thousand population, an annual railroad business of three hundred thousand dollars, and a grain business of half a million of bushels, and with its Congregational, Methodist, Baptist, Presbyterian, Episcopal, and German churches.

In order to secure something of completeness, and yet avoid repetition, I will reduce the remainder of this Memorial Narrative to the *topical order*.

PLACES OF WORSHIP.

As the church and the school were the twin ideas of the colony, we should expect that they would speedily be symbolized in a *place* for worship and for study. The first place of this kind was erected in July of 1837, upon the Public Square: It was eighteen feet square, built of poles laid up three feet high, with crotches set up in the corners, to sustain the poles, over which, for a roof, were stretched their several wagon covers. Basswood puncheon served as flooring and seats. This was a pleasant-weather building, as we have now-a-days a pleasant-weather religion; for when it rained, the scholars or the worshipers were compelled to retreat to the cabins. The next year, that of 1838, a school-house was built upon the square, twenty feet on each side, covered with siding split out of oak, the colony having resolved that the first frame building erected should be consecrated to the church and the school. This was afterwards removed to the corner, where now stands this church, and enlarged by an addition of twelve feet. This house was used until it was supplanted in the spring of 1848, by the brick building, which also in turn served the double purpose of sanctuary and seminary, till the 28th of May, 1856, when this ample and substantial church edifice was dedicated with great joy. The sermon, preached by the pastor, Rev. S. H. Waldo, was from a text characteristic of the spirit of the colony: "Always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord."

THE MINISTERS.

For a year and a half the colony was without a stated ministry; but still public worship was all that time sustained, either in the private cabins or in the rude pole sanctuary—the deacons conducting the service and reading sermons, mostly those published in the *Oberlin Evangelist.* Rev. Mr. Pillsbury, of Andover, gave them an occasional sermon, and administered their first communion in Deacon Ward's cabin, on the 18th of April, 1838—a day well remembered by a hail storm that broke out nearly all their window glass. In May,

1838, Rev. Jairus Wilcox came on to the colony with his family, and in June was elected pastor, upon a salary of four hundred dollars. In the seminary at Yale he had promised Flavel Bascom that he would go West. It was in response to Mr. Bascom's continued solicitations that he came on. Arrived at Chicago, after ten days upon the lakes, his family was met by C. K. Bartlett and Anson M. Hubbard, who moved them in. Having been drawn through many sloughs with chains, they came to Green River, where there was neither bridge, nor ferry, nor ford. Finding Mrs. Gordon at her home, upon the bank, it took but a word to interest her in the new family. She said *she* would set them over; and so, instructing them to swim the horses over by the side of the canoe, she had the wheels of each wagon set into two canoes, and so ferried them over.

Going first into Deacon Ward's cabin, Mr. Wilcox built a log shanty on his place, north of the village, and covered it with hay. There they lived nine months. A traveling clergyman, upon being invited to spend the night with them, declined, saying that his health and life were too valuable to be thus exposed. Mr. Wilcox had a business tact, which made him useful to the secularities of the place. It has been said that the community is not a little indebted to his taste and enterprise for the ornamenting of the Public Square and the streets of the town with trees. Surely he that plants a tree is a benefactor; but the second planting, that is now growing up around the noble, central elm, reminds us of the wisdom of caution as to *what* we plant, whether it be in the vegetable or the moral kingdom. He was also greatly interested in the seminary, making two trips to the East in its behalf, and looking up the first two principals of the institution—Revs. Jason Chapin and Addison Lyman. Indeed he took up the entire interest of the colony into his aspiration, and accomplished great good as the pioneer missionary. In 1845 he closed his labors here and removed to Chicago, to take charge of the Seamen's Bethel, in which service he was engaged until called to his reward, leaving his family to grow up in that city into a sphere of influence and usefulness. After him Rev. William T. Allen supplied the pulpit six or eight months.

The next minister was Rev. Addison Lyman, from Torringford, Connecticut, who began his service here on the 6th of October, 1845. In this capacity he served for two years, until he entered upon the principalship of the seminary, continuing, however, to supply the desk for some months, till a pastor was secured. Rev. C. S. Cady served the church one year from the 1st of October, 1848. Rev. A. J. Copeland then served the church for two years and three months, from the 1st of December, 1849, to February, 1852. The church then called Rev. H. Ward; but having already accepted a call at Lyndon, he declined. His most acceptable ministry there was soon cut short by a casualty that ended his life. Rev. J. W. North occupied the pulpit for one year from November, 1852. Here I have myself to acknowledge the honor of a call to this pastorate, which came to me in 1853, just as I was entering the ministry, but after I had engaged to labor in the missionary church at Brimfield. The next pastor was Rev. S. H. Waldo, who labored among you three years, from January, 1855, to January, 1858. Under his pastorate this house of worship was erected, forming a new era in the history of the church. Next comes the pastorate of Rev. Milo N. Miles, during the two years of 1858 and 1859. Then that of Rev. B. C. Ward, for one year and a half. Rev. J. T. Cook served you in the ministry two years, those of 1862 and 1863. During the year 1864, Rev. M. N. Miles served as supply. In May, 1865, the present pastor, Rev. Harry Brickett, began his labors among you. This glance at the apostolic succession in this church shows that it has not lacked for *variety* in the ministerial office, having had the average of a new minister every three years; nor has it lacked in ministerial fidelity, ability, self-denial and usefulness.

REVIVALS OF RELIGION.

Coming from the midst of that spiritual refreshing in New York, and very much on account of it, we should expect that our colonists would love revivals, and be anxious to promote them. And here was another element in the ministration of that period of awakening. It not only sent the men West, but it taught them *how* to work. Indeed, in searching the

records of this church, it has struck me that its revival spirit has been its peculiarity. Before the colony had settled down, before it had secured a pastor, while it was occupying the canvas-covered hut on the Public Square, in the Summer of 1837, the first work of grace was enjoyed. They could not wait for the more permanent settling of their affairs; and, as they had covenanted to pray for the conversion of every adult person in the community, God could not wait, for he had promised that if his people would bring all the tithes into the storehouse, he would pour them out such a blessing that there would not be room enough to receive it. And he did it. There were no more adult persons left to be converted. In 1838–'39 there was another season of spiritual exaltation, with a similar result — all the youth of suitable age and all the adults becoming the hopeful disciples of Christ. In the Winter of 1841 and 1842, our pastor at Lyndon, Rev. E. H. Hazard, and our deacon, A. R. Hamilton, both of them dear men of God, and now with Him above, came here to assist Mr. Wilcox in a meeting, which resulted in the hopeful conversion of all the adults, save two men. Deacon Ward, writing to me, speaks of this as a continuous revival for five years. Soon after this these three men met for a similar work at the log school-house in Sharon, Mr. Wilcox's out-station, to which he had frequently walked across the desolate prairie, twelve miles, and where he had organized a Presbyterian church. The result was a precious movement, which brought in the principal man of the neighborhood, who, at Portland, Maine, had been one of Dr. Payson's stony-ground hearers, who then, largely by his own means, built a neat church and a parsonage, which yet crown the hill of Sharon, and who, in Chicago, has been for many years a pillar in the church. Just there, in the freshness of my first love, it was my pleasure to attend that church dedication, the services being conducted by your pastor and mine. In April, 1849, during Mr. Cady's ministry, thirteen persons were gathered into the church upon profession of faith, as the fruit of a spiritual harvest. In 1851, under Mr. Copeland, another refreshing from the presence of the Lord was experienced, and a number of souls were added to the company of the disciples. Nineteen persons united with the

church, on profession, during Mr. Waldo's ministry. In the great awakening of 1858, Mr. Miles was assisted by Rev. Nathaniel Smith, and in one month thirty-eight persons made a public profession of Christ. In 1862, Mr. Cook was permitted to rejoice in an in-gathering, which added thirty-six persons to the church. During this harvest it was my joy to take a place by the side of Brothers Cook and Miles, and thrust in my sickle for a week. A morning prayer meeting observed at that time went far on into the summer. Again, in the fall of 1863, Mr. Cook was assisted by Rev. George Clark in a protracted meeting, which brought in another band of disciples. During the present pastorate thirty-three persons have been joined to the church by confession of Christ, twenty-seven of whom came last May, as the result of the last season of refreshing.

Of the aggregate membership of the church, six hundred and ninety-six, I find that two hundred and fifty-four were added by profession of faith. But this does not represent the entire number of hopeful conversions; for many of those who have here been led to Christ were pupils in the schools, and became identified with churches at their respective homes. Yet this diffusiveness of the work is one of the features of its interest and excellence. Then some went into other churches here. It is interesting to observe that revival efforts have not lost their effectiveness in this church, the last year having had its refreshing as well as the first, and the last several years having had works no less powerful than those of the earlier period, and so it may continue to be, if the church shall not fall into any stereotyped system of measures, but pursue in the future, as in the past, the leadings of God's Spirit in using a variety of special means along with the regular administration of the gospel. These have been seasons of precious spiritual exaltation. They have been the power of God unto salvation. Without these seasons of spiritual heat many a covenant of death would never have been broken. Some tares have grown up with the wheat — some chaff has been gathered with it into the garner of church fellowship; but the result of these revivals has been the spiritual life of the community.

Was commenced in the rude tabernacle upon the square, in 1837, and has been continued through Summer and Winter. Its first superintendent was Deacon Ward, who continued in this office until his removal from the place, in 1855, except that Rev. John T. Pierce held this office during 1852 and 1853. Referring to that first place of meeting, Deacon Ward says: "There the Lord Jesus met with us, and blessed us in reviving our spirits and in the conversion of souls. There, too, we had a blessed Sabbath School, with children finding Jesus precious to their souls." After him Mr. John G. Walker served as superintendent two or three years; then Deacon Huntington, and then Mr. A. M. Hubbard. Mr. H. Thomas, in 1856, was installed in this office, and has remained in it to the present time, with the exception of the year and a half of the efficient service of J. T. K. Sleight, himself a child of the church and of the Sabbath School. Under Mr. Thomas the monthly Sabbath School Concert was introduced, and has been continued with increasing interest and profit. During these last ten years the number of scholars has increased from eighty-five to two hundred and fifty. There have not been more than two years without a revival in the school, and in this time it is thought that two hundred of its members have been brought into fellowship with Christ; thus proving that the Sunday School is the nursery of the church. The superintendent testifies that "such has been the faithfulness and success of the teachers in winning souls to Christ, that very few of those who have been habitual attendants have failed to become decided Christians." It is also to be said in commendation of this school, that it has adopted the graded system, which runs from the infant class up through those of boys and girls, lads and misses, young men and young women, and middle-aged people to the spectacled class—all thus joining in the beautiful service of the study of God's word; the older setting for the younger the example and the stimulus of love for the school, and so leaving no place for any to drop out as too big or too old for this Lord's-day school. In this connection it may be stated that there is on record the baptism of

fifty-nine infants, which, being only two a year, though some may have not been recorded, would seem to fall below a due appreciation of the duty and the privilege of consecrating to God the offspring of the church.

OFFICERS OF THE CHURCH.

J. C. Ward and Elisha Cone were elected *deacons* at the organization of the church, and remained in that office until Deacon Cone was removed, in September, 1846, to bear the vessels of the Lord in the upper sanctuary, and Deacon Ward returned, in 1855, to the old homestead, to discharge a filial duty. Reuben Cone, one of the colonists, succeeded his brother in this office, and after several years of service removed to Kansas, to help to lay the foundations of that historic State. His place was filled by E. P. Van Valkenburg. John Tufts succeeded Deacon Ward, and continues in the office to this day.

In July, 1859, the number of deacons was increased to four, and Daniel Little and Robert Steele were elected. Recently the church has added, as a fifth deacon, Mr. Elihu Bryant; so that the diaconate now stands — John Tufts, Daniel Little, Robert Steele, E. P. Van Valkenburg, and Elihu Bryant, whom may God bless in purchasing to themselves a good degree, and great boldness in the faith, which is in Christ Jesus. During the period of the connection of the church with the Presbytery, Messrs. J. C. Ward, Harry Manville, R. R. Stewart, Elisha Cone, Amos Adams, George Richards, and Philo S. Ward, served as elders. The clerks of the church have been C. K. Bartlett, William H. Hubbard, Enos Pomeroy, Harry Manville, Gustavus Wilcox, S. H. Waldo, J. D. K. Sleight, G. B. Perry, and Ira Wells, now in office.

Down to the time of the building of this house of worship, the church elected its trustees directly, as a special statute of this State authorizes. In March, 1855, by the approving vote of the church, an Ecclesiastical Society was formed, and N. B. Huntington, Merritt Munson, Whitfield Sanford, J. N. Stewart and Robert Getty were chosen trustees, and D. L. Perry clerk. The present officers are: Trustees—J. M. Tay-

lor, A. W. Bidwell, C. S. Ward, E. P. Van Valkenburg; Clerk—Frank Curtis.

MORAL TESTIMONY.

That great revival which produced these colonies also toned up public sentiment upon questions of moral reform; so that this church came West with its principles adopted and recorded as standing rules, namely, not to receive to its fellowship any who made, used, or sold intoxicating drinks, nor any who did not believe that slaveholding was sin, and were not willing to do what they could to break every yoke, nor any who disfellowshiped the cause of moral reform, nor any who fellowshiped the Papal church. The purpose of the colonists was not to sell lots to any persons who would use them for the traffic in liquors. Until the opening of the railroad this was essentially a temperance town. But now I wish to give the alarm to the stalwart Samson: "The Philistines are upon thee!" Would that he might arise and break the withes of conservatism, and custom, and cruel traffic, and with the jawbone of an ass drive them hence! This town was early, and for a long time, a station on the underground railroad, which a nephew of John C. Calhoun, a Methodist Episcopal preacher, thought, as he told a friend of mine at the South, was really a subterranean passage! The gospel of freedom has ever here been boldly proclaimed. The influence of Geneseo in leavening public sentiment upon the subject of our nation's crime and shame, has been quite extensive, and now the glorious triumph of this reform, which one of your own citizens,* thirty-five years ago, assisted in initiating, taking refuge from mob violence in my own father's house, in Ohio, is the result of that testimony of conscience through a third of a century.

CHURCH SINGING.

In the earliest part of the settlement, Mr. Samuel R. Bacon was here, to instruct in vocal music; and, later, Mr. Anson M. Hubbard. The community has been noted for its musical attainment. The singing of that early choir I remember as

* Rev. William T. Allen.

of a high order. The singers of Geneseo and of Galesburg were accustomed to unite in musical exercise. The high standard of that early day has had its effect upon the later services of the choir, holding it up to an unusual degree of excellence.

CHURCH DISCIPLINE.

One, in reading over the records of this thirty years, is made to realize that saying of Jesus: "It must needs be that offences come." Some of these were cases that occasioned sore trial to the church; but, so far as the records report, there seems to have been a mingled fidelity and forbearance. If, as Dr. Dwight teaches, church discipline is a means of grace, this church must have made commendable progress under the exercise of this church function.

HOME MISSIONARY CONNECTION.

It was but natural that the missionary colony should be associated with the American Home Missionary Society. Accordingly, we find that the first minister came on with a commission from that Society, which met the expenses of the journey, and began by paying three-fourths of the then standard ministerial salary at the West—four hundred dollars. The three hundred dollars of aid was reduced the next year to two hundred and fifty dollars, and again to two hundred dollars, and then to one hundred dollars, until the church became self-supporting, having received from that source, in the aggregate, eighteen hundred and fifty dollars. As a representative of that Society, I pronounce its appropriations here a good investment; it has realized such grand moral results, and is receiving back such generous contributions of the church as will eventually cancel principal as well as interest. It is gratifying to find in the records the appreciating recognition of the mutual relation of the two missionary organizations, in the yearly vote of application, in the constant desire to reduce the amount of aid needed, and to hasten the day of self-support, and in the disposition to relinquish the pastor for a portion of the time, to engage in such outside labor as that at Sharon.

The churches in New York, out of which this one was formed, were Congregational. As already detailed, it was regularly eonstituted a Congregational church by an Ecclesiastical Council. It settled upon the prairie here as such. According to the instinct of church life, it desired church fellowship; but whither should it look for such communion? By the working of the plan of union, nearly all of the Congregational material coming West was being vamped into Presbyterian churches. Previous to 1836, there were only ten Congregational churches in Illinois, and these were scattered all over the State, without any associational affiliation except that of the Illinois Association. Then the ten Congregational churches organized during that year of 1836 were also scattered over the whole field; but on the south was Knox Presbytery, and on the north Galena Presbytery. Then the first pastor had his honest convictions of preference for the Presbyterian polity. The first record in regard to a change of polity was that of a meeting of the church, under date of the 4th of November, 1838, called "for the purpose of receiving a communication from the Knox Presbytery, respecting the propriety of this church's changing her form of government, and joining that body." About this time a member of Knox Presbytery visited the church, to persuade it to make the change. After consultation the church adjourned, "for the purpose of more mature consideration," to another date, when, after discussion, a committee of two — R. R. Stewart and E. Cone — were appointed to visit the members of the church, and ascertain their personal views upon the subject. The committee subsequently recommended the change, and reported that the members were willing to abide by the voice of the church. Upon this there was a tie vote — three yeas and three nays. At the next meeting Deacon Ward moved that the church remain Congregational, and take measures to join some association. This was lost, and then a motion to make the change, and to join Knox Presbytery, was carried, with only two dissenting voices, November 19th, 1838.

An eldership was then elected; but, as modified by their Congregational ideas, it was made *rotary*, whereas the Presbyterian idea required permanence in the office. This plan of reëlecting the elders was strictly carried out overy two years; and still, though the session did the general business of the church, there were frequent church meetings for the transaction of special business.

I have been thus particular in this history, to show how reluctant the church was to part with its prerogative of self-government, and that the animating motive in the change was to secure church communion, as appears from the record of the 1st of April, 1850, when the church resumed its function as a Christian democracy, which is but another name for Congregationalism.

"Whereas the Presbyterian church of Geneseo was originally formed a Congregational church, but became Presbyterian solely for the purpose of becoming connected with some ecclesiastical body (there being no Congregational body within a convenient distance), and did it with the express condition, on the part of the church, that they might have the opportunity of returning to their original form of government whenever an Association should be formed in the neighborhood; and whereas the General Presbyterian Assembly (N. S.), with which this church has been connected, has failed, in our opinion, to take that decided stand in opposition to the system of slavery and to slave-holding in the church, which our duty to those in bonds and to the cause of Christ, and especially the duty of Christian ministers demands; and believing, as we do, that the faith and practice of orthodox Congregational churches are more in accordance with our views of truth and duty: *therefore resolved*, That this church *re-adopt* the Congregational form of government, and request of the Presbytery a letter of dismission to the Central Association."

If, therefore, this church and society could have forfeited its own property by a change of ecclesiastical relation, the property would have belonged to the New School General Assembly, with which the church was associated, and not to the Old School, which has no more semblance of legal claim than it

has of moral claim to that which, by all laws of possession, belongs to another.

The church, after belonging to Knox Presbytery for a time, changed its relation to the Galena Presbytery, for the sake of local convenience. After joining the Central Association it was disconnected to unite with other churches in forming the Geneseo Association. But by the diversion of travel occasioned by the introduction of the railway lines, many of the churches of this Association have fallen off to more contiguous Associations, until only three living churches remain in it, and it has scarcely had a vital existence for three or four years; so that the church which was so desirous of church-fellowship has been eminently disappointed, yet it has strength enough to stand alone until agreeable relations may be formed.

CHRISTIAN EDUCATION.

Their institution was chartered by the Legislature of Illinois, as the Geneseo Manual Labor High School; this name was afterward, by the same authority, changed to Geneseo Seminary. Rufus Hubbard, who was the first president of the Board of Trustees, E. Cone and Jairus Wilcox were the incorporators.

The first school was opened in the pole cabin on the square, in the Summer of 1837, and taught by Susannah D. Stewart. In the second season Miss Narcissa Stewart taught the school in the new school-house. During 1839, a young Mr. Holmes, whom Rev. Jason Chapin had sent on, taught. In the Spring of 1840 Mr. Chapin came on with his family, and in June he commenced teaching, and continued in the service till he was removed by death, in September of 1846. It was during the first nine months of 1843 that I was in the school, *commencing my preparation for college.* It is my delight to bear testimony to the excellence of the school, and it is with gratitude that I acknowledge its influence in my course of education. Following Mr. Chapin, for seven years the seminary was under the care of Rev. A. Lyman, who, by teaching, by persistent efforts, at home and abroad, to raise funds for the completion of the seminary, getting three thousand dollars from the East, and

by preaching a part of the time for the church, performed a prodigious amount of laborious and self-denying service. Miss Pomeroy (now Mrs. F. Bascom), Miss Hooker, Miss Foster and Miss Earl were his accomplished assistants.

Rev. S. H. Waldo was for a few months in temporary charge of the institution. Then Mr. M. S. Croswell, just from Amherst College, followed, for a short time. He enlisted in the army, and came out from a four-years' service as lieutenant colonel, and is now preparing for the ministry in Chicago Theological Seminary. He was succeeded by a Mr. Bartlett, who was assisted by Miss Sarah Andrews and Miss Hume. After accomplishing a great deal of good, the Seminary found itself competing with the increasingly popular system of graded schools, and found the place too small to sustain both. Having a considerable amount of accumulated indebtedness, the trustees at last sold the brick seminary building and grounds to the city, to be used as the High School of the public system; and so in a new form it is serving the cause of higher education. Rarely has a more noteworthy self-denial been exhibited than that which prosecuted the building of the brick seminary. In the poverty of the people they subscribed labor. They worked in the brick yard; they worked upon the building, tending masons. Some young men, just coming of age, subscribed two hundred dollars, to be worked out. Then, just as the walls were up, a storm blew down the sides, which were again put up. The ladies turned out to prepare a common table for the working "bees."

THE WOMEN OF THE COLONY.

I wish that I were able to pay them a suitable tribute. The rigors of a new-country life bear most severely upon the women. The tearing away from the comforts and the associations of an eastern home, the exposures of removal and new settlement, the cramping of domestic accommodations, the absolute deprivation of many things ordinarily considered essential to family living, and hard, hard work, press heavily upon them. Not thrown out upon the world, as men are, their life being within doors, they must necessarily feel most keenly

in their sensitive natures, the yawning contrasts of present with former surroundings; yet, by their quiet faith, by their instinctive sight of the things that are coming, by their cheering spirit, and by their multiform helpfulness, they become of the utmost importance to the immigrating community. Missionary societies, that once thought it necessary to send out missionaries without wives, have found that the female members of the mission are of the utmost importance, and now they will scarcely send a man if he is not provided with that "good thing" called in the Bible, a wife.

The lady members of this colony made themselves of the same necessity to it. Whether it was threading their way on foot around the morasses of the journey, or raising their bread during the day in the wagons, under the feather beds, or baking it at night, after the weary day, by the smoky camp-fire, or piling two or three families into one cabin, or living six months on pork and corn-bread, or refitting their ancient wardrobe to the hard times, or pining in sickness from the climatic malaria, or stealing a good cry, just occasionally, over the terrible wrenching off of all former enjoyments, — if you ask them how it was about those early experiences, they will tell you, "Why, it was all joy and no comforts;" "we have never been happier since;" "we never have done so much good as then."

Yet not only in ordering their own households does their efficiency appear. They organize the social life; they set in motion the delicate influences that assimilate it; they set up the sewing circle, the sociable, the ladies' prayer meeting, the festival; they throw grace and cheer over the rude places of public worship, and furnish the more tasteful edifice that comes by and by—in short, they are just the Christian wives, and mothers and sisters that God made them to be, giving them to his church for helpmates and comforters. Their delicacy would be offended by singling out individuals; but of each one may we not say, in this whole colonial development, "she hath done what she could;" she hath done it as unto her Master; she hath emptied her alabaster box upon him in the perfume of her Christian spirit, while bearing the burdens of a new-country life.

It is a most grateful service to recognize the relation of this colony to the war for our national life and for universal freedom. Geneseo sent two full companies in the Ninth Illinois Cavalry, two full companies in the One Hundred and Twelfth Illinois, and nearly half a company besides in the same regiment, one company in the Eighth Kansas, one full company in the One Hundred and Ninth Illinois, besides many soldiers in the Thirty-fourth, Thirty-seventh, and other regiments. The record from official documents of the soldiers, who were either members of this church or attendants upon its worship, must surprise even you, as it has myself. I find that the list numbers *forty-eight—twelve* commissioned officers and *thirty-six* non-commissioned officers and privates. Two former pastors are reckoned in the number: Rev. Lieut. B. C. Ward, who fought with musket and bayonet, as well as with sword, and Rev. Capt. J. T. Cook, who was chaplain of the One Hundred and Ninth Illinois. Two sons of another former minister were among your braves—C. R. and Albert Miles; and one son of a pastor elect—M. W. Ward. One of the old colonists, Harry Manville, sent *four* sons — Lieut. Charles Philo, Freeland Warren, Richard Henry, and Septimus Ward, who gave his life to his country. The widow of Elisha Cone sent her two only sons, Francis and Charles, who lost his life. Reuben Cone sent his sons, Edgar and Sidney, in the Seventh Kansas Cavalry; and the widow of Cromwell K. Bartlett sent her son David. Sixteen were members of the church, and thirteen were from communicant families. A large number of the Geneseo boys were wounded in battle, and a much larger number suffered from sickness and personal injury. Some escaped from prison. Five from this congregation died in rebel prisons—Sergeant John Liken, C. B. Lord, J. W. Dowd, W. R. Ford, E. D. Hunt. When your own Major J. M. Hosford, having used himself up for the cavalry service, had become Commissary of Camp Douglas, and was showing me the process of baking soft bread for the rebel prisoners, and showing me the stores of *inspected* beans, crackers, pork and beef, which he served out to them in ample quantity, I could

not resist the suggestion: "Treat these fellows as the rebels treat our boys in prison!" Besides these five, five others from this congregation lost their lives—S. G. Bacon, Septimus W. Manville, Charles Cone, George Bernard and Simon Elliott.

Oh, the precious offerings in sacrifice! They gave their lives for their country, saying, virtually, as did that wonderful man, John Brown, "I am worth more to die than to live!" Their memory we will cherish—their patriotism we will emulate; and, as there is a God in heaven, the fruit of their victory in anguish and in blood we WILL *preserve!*

In estimating the complete influence of this church and colony, we are not to look simply at the present state of the community, the church and the school. Impalpable influences have gone out from this place to surrounding neighborhoods. Then the men and women, who have been sent out into different professions—those who have gone forth to give character to other churches elsewhere—the influence of early testimony on moral reform, and all the streaming influences of education that have gone forth from this place, must be taken into our estimate of the moral power generated by the simple Christian institutions which have here been developed. In the final revelation of character and of principle it will be found that mighty forces have gone forth from this Christian movement.

This review of thirty years must excite our gratitude for all the tokens of divine favor thus recounted. It is a matter of thanksgiving that God has thus honored this people with the privilege of fellowship with him in this service of the gospel. This review should also increase love for the church of Christ and for this particular church.

Grateful for these tokens of God's favor, this church has occasion to renew its devotement to the great work of Christianizing our country.

ADMINISTRATION OF THE LORD'S SUPPER.

On Tuesday afternoon a very interesting communion season was enjoyed. The services were introduced by the pastor, Rev. Harry Brickett, by remarks from Psalm lxxviii: 19—

"Can God furnish a table in the wilderness?" This question, he said, was proposed by an enemy of God to Israel, at the time of their passing through the wilderness, to possess the land of promise. The water gushing from the rock, the manna covering the ground, and quails in countless numbers, were the answer. The West was considered years ago, as now, a land of promise. Thirty years ago unbelief prompted the same question, and others of like import: Can churches ever be planted and sustained on the hitherto untrodden prairies of the West? Will the population ever warrant the building of houses of worship and the settlement of pastors? We had the answer in the eloquent address of last evening.

I thank God that this church has such a history, and, allow me to add, such a historian — one of her own sons, as she claims Mr. Roy to be, who loves her so well as to be willing to perform the labor of collecting and putting into form the scattered fragments of her history, her small but honorable beginning, and of the numberless mercies God has continued to bestow down to the present year.

Let me assure you, my brother, that this church, which fondly claims the parental relation, welcomes you back, now and ever, to her affection and communion.

I rejoice that these brethren in the ministry, Bros. Lyman and Miles, who have labored here in the Lord, sometimes in one capacity, sometimes in another, but always for Christ and his cause, are here. Some have been called away at the voice of the Master, to the enjoyment of the promised reward. I rejoice to meet this large band of brethren and sisters, with our friends who have come to commune with us on this festive occasion. You have come with grateful hearts, I trust.

I have been but a short time, comparatively, with you—my first visit west of Niagara Falls. I loved, and still love, New England. Myself and family have left too many friends behind ever to forget. But I believe I am rapidly becoming a Western man: I feel at home among you. I have easily learned to love the children, and long for nothing more than to see them gathered for Christ.

I find here at the West — in Geneseo and the environs, where only I feel much acquainted — New England rejuven-

ated: claiming and exercising a larger liberty of expression and action—having a *newer* life and a *freer* heart.

We love our new home, and feel especially grateful for the commodious dwelling which has been built by the society for a parsonage, and for other conveniences and comforts provided by the ladies.

The question proposed in the Psalm was — "Can God furnish a table in the wilderness?"

Thirty years ago, when the little church, already formed, came here in their covered wagons, this was a wilderness, literally, in all the wildness of Nature. See what in thirty years, by your hands, God hath wrought. The handful has become a congregation. This church has on its roll of members not far from three hundred names. Not only so: *out* of this church, in part, and in no small degree by her material aid, other evangelical churches have sprung up on either hand, with whom we dwell in friendly intercourse, often uniting in our labors for Christ. These churches — the Methodist, the Baptist, the Presbyterian, and the Episcopalian — have an aggregate of nearly four hundred members. Besides these are churches using the *Swedish* and the *German* languages.

Jacob, on a memorable occasion, said: "With my staff I passed over this Jordan, and now I am become two bands." If the veterans of this settlement, some of whom I see before me, should in like manner look over the ground, they might say, "We came a little band, but we have been multiplied many fold, both in members and in places of worship." Brethren, the Lord hath spread a table for us and for our *children.* We bless his name that the *little* ones have not been forgotten at our Lord's Thanksgiving Supper, that he especially cares for them.

A *table!* — what pleasant thoughts and associations it suggests!—it smacks of home—of love—of happy, joyous hearts. The *Lord* prepares this table, and gives us his choicest dainties. We acknowledge this as the Lord's table—Jesus as the true Master of the feast. How simple, yet how expressive, are these symbols, which the people of all languages can understand alike!

They are *spread on a table.* Is not the social character of

our religion here indicated? It is not in its essence exclusive. The bowels of sympathy yearn toward all for whom Christ died—to the poor, the lowly, the down-trodden. We, the church, are to keep this feast till Jesus comes—till the end of this dispensation—till he comes in person, when he will take charge of this ordinance himself.

Brothers M. N. Miles and Addison Lyman, former ministers, presided at the table, and made the occasion interesting and profitable by happy reminiscences of the past.

After the bread and wine had been passed, the audience again listened for a few minutes to Rev. J. E. Roy, who gave some additional items of interest.

In the singing the audience were pleased to recognize and listen to a former leader of the choir, Mr. Anson M. Hubbard, now of Moline. It was a happy meeting.

SOCIAL REUNION.

On Tuesday evening a social reunion was enjoyed at the Geneseo House, Mr. Abram Miller, proprietor. No pains were spared to make it pleasant to all assembled. The company relished the supper and toasts and speeches, some of which could hardly be called "dry."

LIST OF OFFICERS AND SOLDIERS,

WHO WENT INTO THE SERVICE FROM GENESEO, OR ITS IMMEDIATE VICINITY.

Hector J. Humphrey, Lieutenant Colonel, 9th Illinois Cavalry.
James M. Hosford, Major, 112th Illinois Infantry.
J. E. Wilkins, Captain, " " "
Joseph Wesley, " " " "
E. H. Colcord, " " " "
J. S. Buckley, " 9th " Cavalry.
S. A. Davison, " " " "
F. H. McArthur, " " " "
Thomas J. McNair, " " " "
Rev. R. N. Henderson, Captain and Chaplain, 112th Illinois Infantry.

Frank Curtis, Captain, 8th Kansas.
T. W. O. Braffitt, " 9th Illinois Cavalry.
Ranson Harrington, " " " "
Charles Blakeman, " " " "
P. H. Sniff, " 139th " Infantry.
George W. Lawrence, Lieutenant.
Harry Fones, "
C. G. Gearhart, "
Rev. B. C. Ward, " former pastor of Congregational church.
Jacob Bush, "
Charles M. Marshall, "
Rev. J. T. Cook, Chaplain 139th Illinois Infantry. Former pastor.
Jeremiah Duesler, Lieutenant.
F. W. Harding, "
Charles P. Manville, "
R. W. Calkins, "
W. G. Godfrey, "
C. G. Gearhart, "

NON-COMMISSIONED OFFICERS AND PRIVATES.

D. C. Bartlett
A. H. Booth
A. C. Bardwell, died in camp
E. G. Comstock
Albert Colbert
Simon Elliot
Thos. Faunce, died in rebel prison, Georgia
Augustus Gregory
Joseph Hart
Warren Hart
Henry Hardesty
Wm. Hesler, captured and exchanged
Godfry LaSalle
Richard H. Manville
Richard Miller
J. S. Morrow
Samuel Morrow
Septimus Manville
Isaac Morrow
Jacob B. Maslin
Freeland W. Manville
W. A. Power
Edwin A. Richmond
Albert A. Sedgley
D. R. Smith
L. S. Long
W. F. Remington
Jackson Whitney
Wm. Withrors
Charles W. Sedgley
John F. Browning
W. W. Nye
George W. Rasor
N. W. Adams
A. L. Adams
Charles A. Ball
Wm. Bernard
E. W. Bishop
G. W. Bracken
H. M. Breed
J. W. Brown
Thomas H. Bush
John Curly
Hugh Doyle
John Fleming
E. O. Foss
W. H. Harrington
Henry Harrington
A. J. Kinsey
Joseph Mason
Leonard May
Clarence R. Miles
D. W. C. Miller
Cyrus B. Lord, starved to death in Andersonville prison
John Liken, starved to death in Andersonville prison
Watson R. Ford, died at Danville prison
Charles F. Barber, starved to death in Andersonville prison
Lewis R. Colby, died in Danville prison
Peter Colby, died in Danville prison
Thomas H. Daring, died in Andersonville prison
George Crummitt, captured, escaped from Andersonville prison, and killed by bloodhounds.
Frank Gurstung, died in Danville prison
John W. Goss
James Hart, died in Andersonville prison
Edwin D. Hunt, died in rebel prison

J. S. Smith
John Timerman
W. B. Thompson
J. H. Underwood
Charles H. Ward
J. H. Ward
Henry Young
S. J. Aldrich
James Bracken
Charles Daily
A. H. Mapes, wounded at battle of Hurricane Creek, and died of wound three days before his term of service would have expired.
Thomas A. Matsell
Theodore A. Weld
E. A. Anderson
Henry Bickly
Munson Pierce
A. T. Thompson
Marcus Burton
Andrew Cedarburg
John Dolquiet
Andrew Lindburg
John Ott
G. W. Parker
F. F. Philbrook
W. W. Raser
James Stewart
D. J. Tourley
Emmett Turner
Charles E. Turner
Thomas White
Nathan Williams
George Bernard, died in hospital
Albert Miles
James Beston
G. W. Bracken
John R. Beveridge
Bruce Crain
A. B. Coe
Byron Coe
O. A. Clifton
John Doyle, starved to death in Andersonville prison
J. W. Dowd, starved to death in Andersonville prison
George W. Hatten, died in rebel prison
Joseph C. Johnson
James A. Little
J. H. Lowe
Wm. Miller
Henry Maybie
H. L. Powell
W. H. Rankin
John Ritchey
T. W. Rickell
J. S. Snyder, died in rebel prison
R. O. Serene, died in Andersonville prison
R. F. Steele
Charles Tyler
F. H. Secord
Ira White
John Welch
F. F. Westerfield
Lewis Welch
I. N. Welch
Jacob Zimmerman
Milo Ward
Horatio Bacon

COMPANY I, GENESEO.

Geo. L. Shafer, 1st Serg't
Harry Fones, 2d "
John Gustus, 3d "
A. P. Lanphere, 5th "
David Vader, 1st Corp.
Edw'd Cragin, 3d "
John Welch, 4th "
J. H. Gleason, 5th "
Geo. B. Mowry, 7th "
C. R. Munson, 8th "
Milo D. Daily, Musician
Henry Lanphere, "
Judson M. Atwood
Samuel S. Barnhart
Wilber F. Broughton
Thomas G. Bliss
Rulandus Brown
Charles F. Barber
George Bunnel
Myron Dilenbeck
Charles W. Eastman
Robert Gay
Charles T. Goss
Frank Gurstung
Wm. Griffin
John Hamilton
Cephas B. Hunt
Richard D. Hoffman
Harmon Hinkle
Lewis E. Hill
Calvin H. How
Sylvester Kimball
Swan Linquist
Samuel Long
James McClung
Wm. D. McGaffee
Wm. Mitchell
John C. Marshall
Henry M. Phillips
James Pierce
Marcellus E. Preston
Henry M. Richard
Sanford W. Remington
Thomas J. Reynolds
George B. Ramsey
Daniel R. Riggs
John C. Rockwell
Daniel Roberts
Elias Rolin
John Shattuck
Eliton W. Smith
Peter B. Shafer
William Shattuck
August H. Shrader
Randolf M. States
Alanson D. Thomas
Thomas Van Buskirk

Jacob Barnhart	Joseph Mitchell	John G. White
Frederick Baeer	Wesley Neiswender	Marvin Welton
Peter Coyle	Hugh Pound	Llewellyn Worthly
Oric Cole	John B. Peterson	Thomas J. Welch
Joshua Cain	James M. Price	Joseph M. Welch
Lewis Deem	John M. Poor	

COMPANY K, GENESEO.

Jacob Bush, 1st Segt.	John P. Cooper	Abner Mason
E. R. Pearsons, 2d "	George Collis	Abraham Niswender
S'l W. Weaver, 3d "	Charles Crommett	Peter John Olson
J. G. Rowland, 4th "	Abram A. Christ	Gunne Opplequest
Milton Hill, 5th "	Michael Dilahenty	Lewis Peters
Step'n Martin, 1st Corp.	Lewis H. Determan	Elijah A. Pinnell
G. L. Brackey, 2d "	Cornelius G. Fike	Andrew Peterson
Adam Dunlap, 3d "	James Fones	Frank H. Rickel
James S. Riggs, 4th "	David Grant	Adam H. Raisər
John Murry, 5th "	Wm. Harbaugh	John R. Renner
Nathan Smith, 7th "	George Harbaugh	Samuel Straus
A. McMichol, Musician.	Wm. Hilker	Conrad Smith
W. B. French, "	Adam Heneger	Michael Sweeney
H. S. Humphrey, Wag'r.	Wm. T. Hoyt	Joseph Sneller
John Adams	S. Ingram	Daniel D. Shellhamer
James Ague	Henry H. Joles	Peter Shoe
Martin Bartlett	Isaac P. Joles	John Seivers
Moses Bensinger	James Kenney	Wm. Schull
Charles Baum	Jesse B. Kilgere	Conrad Stansver
Henry J. Bucklesly	John W. Kenzen	Amos Timmerman
Job Bartlett	Frederick C. Lober	Delos Taylor
Fred Bach	Mason C. Long	Wm. A. Taylor
John M. Blade	Michael Leddy	James H. Vanwinkle
Jackson Biggs	Joseph W. Livermore	James Wilson
Robert Burrons	Thomas McHenry	John H. Whittel
George W. Buffum	Adam Miller	Adam Whittel
Michael Crile	Wm. Miller	John Wahl
Joseph Clough	Wm. W. McHenry	

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